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In the life of Cato Major, chap. 3, in the phrase *Σκηπίωνι . . . πρὸς δὲ τὴν Φαβίου δύναμιν ἀνταίρουντι καὶ φθονεῖσθαι δοκοῦντι*, *φθονεῖσθαι* is passive in sense, not active, as Perrin takes it to be (cf. the life of Fabius Maximus, chap. 25). In the life of Cato Major, chap. 20, *καὶ δι' εὐφύτιαν ὑπήκουεν ἡ ψυχὴ* does not mean "and his spirit answering to his good natural parts" but "because of his good natural parts." In the life of Cimon, chap. 14, *πλουτίζων ἀπὸ τῶν πολεμίων τὴν πόλιν ἀγάλλεσθαι* does not mean "embellishing the city with the wealth which he got from the enemy," but "glorying in enriching the city at the expense of the enemy." In chap. 16 of this life the text reads as follows: *οἱ δ' Ἀθηναῖοι τὸ πρῶτον ἡδέως ἑώρων οὐ μικρὰ τῆς πρὸς ἐκείνον εὐνοίας τῶν Σπαρτιατῶν ἀπολαύοντες· αὐξανομένοις γὰρ αὐτοῖς κατ' ἀρχὰς καὶ τὰ συμμαχικὰ πολυπραγμονοῦσιν οὐκ ἤχθοντο τιμῇ καὶ χάριτι τοῦ Κίμωνος*. Perrin translates as follows: "The Athenians were glad to see this at first, since they reaped no slight advantage from the good will which the Spartans showed him. While their empire was first growing, and they were busy making alliances, they were not displeased that honor and favor should be shown to Cimon." But it is clear that if *αὐτοῖς* in the second sentence refers to the Athenians, as it must, the subject of *ἤχθοντο* is the Lacedemonians. So the second sentence must mean: "For the Lacedemonians, because of the honor and favor in which they held Cimon, did not object to the early growth of the Athenian empire." This sentence explains the last phrase of the preceding, *οὐ μικρὰ τῆς πρὸς ἐκείνον εὐνοίας τῶν Σπαρτιατῶν ἀπολαύοντες*. In chap. 19, *ἀφ' ἑτέρας ἀρχῆς* means "alio ab initio," as Doehner translates it, rather than "from a second empire." In the comparison between Cimon and Lucullus, *ταύτης μὲν οὖν ἴσως ἀπαλλακτέον τῆς αἰτίας ἐκάτερον* means "we should probably acquit each of them of this charge," rather than "perhaps they both come off about alike on this charge."

I have noted a considerable number of misprints, especially in the Greek of the second volume.

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Die Anfänge der griechischen Philosophie. Von JOHN BURNET. Zweite Ausgabe. Aus dem Englischen übersetzt von ELSE SCHENKL. Leipzig: B. G. Teubner, 1913. Pp. vi+343. M. 8.

This translation of Professor Burnet's *Early Greek Philosophy*, second edition, contains a few minor changes and corrections made by the author. It is hardly necessary to speak at length of the merits of the original. Whatever opinion one may hold as to certain details of the author's views, there can be no doubt that his account of early Greek philosophy is much the best in existence. It is pervaded throughout by a spirit of sanity and freedom from systematic prepossessions, which is refreshing to one who has learned to suspect the metaphysical and logical reconstructions of history too com-

monly warping the data for the history of thought. Hitherto the book, fully appreciated in England and America, has been largely ignored in Germany. It is to be hoped that this excellent translation will correct this injustice and lead to a better understanding of the spirit of the pre-Socratics where it is most needed. The book is well printed, and I have noted no serious misprints.

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Studies in Archaism in Aulus Gellius. By WALTER EUGENE FOSTER.
District of Columbia University. New York, 1912.

This monograph, which discusses primarily the archaisms in the vocabulary and the syntax of the *Noctes Atticae*, is in part supplementary to the work already done in that field by Professor Knapp (*Studies in Honor of Henry Drisler*, New York, 1894; *AJP*, XIV, 216-25; *TAPA*, XXV, 1-33), and is based in part on material collected by him. An introduction discusses the archaistic movement in the second century of our era, and the relation to it of Fronto, Gellius, and Apuleius. Particular attention is devoted to Miss Brock's *Studies in Fronto and His Age* (Cambridge, 1911) and Leky's *De syntaxi Apuleiana* (Bonn, 1908). Dr. Foster differs from the former in recognizing a characteristically African Latinity, and from the latter in regarding the archaism of Apuleius as a survival while that of Gellius was a conscious revival; and both theses are well maintained. Part I treats the archaisms in form and vocabulary, and is supplementary to Professor Knapp's work. As was to be expected, some additions have been made, some statements receive additional confirmation, some errors are corrected, and some new results are reached. Part II, on the syntax, is entirely new and contains much that is interesting and suggestive. The archaic element in the syntax, as is natural, is not so striking as in the forms and vocabulary.

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Epitome Thesauri Latini. Adornavit et auxiliantibus compluribus
edidit FR. VOLLMER. Vol. I, Fasc. I, *a-aedilis* confecerunt FR.
VOLLMER et E. BISSEL. Leipzig: Teubner, 1912. Pp. 159.
M. 2.

The plan of epitomizing the great *Thesaurus* was formed as far back as 1894, both to make the treasures of the larger lexicon in some measure available to those who cannot afford to possess it, and to present the salient features of the articles in the *Thesaurus* in a condensed and time-saving form. It is proposed to reduce the *Thesaurus* to one-seventh of its dimensions, and to confine the *Epitome* to four volumes. It will contain all the lemmata to be found in the larger work, with the exception of a few corrupt and